

said that **دَبِيلَةٌ** signifies *A white road or beaten track*; on the authority of AA. (TA.)

دَلَّالٌ *A broker; or one who acts as an intermediary between the seller and the buyer, for effecting the sale*; because he directs the purchaser to the merchandise, and the seller to the price; also called **سِمَسَارٌ**; (TA in art. **سِمَسَارٌ**;) *one who brings together the seller and the buyer.* (M, K.)

دَلَّالَةٌ: see **دَلِيلٌ**: — and see also **دَلِيلَةٌ**.

دَلَّالٌ (Lh, T, K) *A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course.* (Lh, T, K.) You say also, **جَاؤُوا دَلَّالًا**, meaning *They came wavering; not inclining to these nor to those.* (ISk, T, S.) — **دَلَّالٌ** also signifies *A case, or an affair, of great magnitude or moment, difficult, or formidable.* (K.) You say, **وَقَعَ الْقَوْمُ فِي الدَّلَّالِ** [*The people, or party, fell into that which was a case of great magnitude &c.*]. (TA.) [See also a similar phrase in the next paragraph.] — Also, (S, M, K,) and **دَلْدُولٌ**, (K,) *The قَنْغَذُ [or hedge-hog]: (IAar, T, K:) or a species of قَنْغَذُ having long prickles: (M:) or a large قَنْغَذُ: (S, K:) or the male قَنْغَذُ: (MF:) or an animal like the قَنْغَذُ; (M, K;) it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the قَنْغَذُ is like that between فَرَسَةٌ and جَرَذَانٌ, and the ox-kind and buffaloes, and Arabian camels and those called بَحَاتِي: (M:) or a certain large thing, larger than the قَنْغَذُ, having long prickles. (Lth, T.) — Also, the former, without the article ال, (M, TA,) incorrectly written in the K with that article, (TA,) the name of *A certain mule, (M, K, TA,) of a colour in which whiteness predominated over blackness, (TA,) belonging to the Prophet.* (M, K, TA.)*

دَلَّالٌ [*Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking;*] a subst. from **دَلَّلَ** in the first of the senses assigned to this verb above: (M, K:) *agitation, convulsion, tumult, or disturbance.* (S, K.) [Hence,] one says, **وَقَعَ الْقَوْمُ فِي دَلَّالٍ** *The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs.* (Lh, T.) [See a similar phrase in the next preceding paragraph.] — See also another signification in the next preceding paragraph.

دَلْدُولٌ: see **دَلْدُولٌ**.

دَالٌ: see **دَلِيلٌ**.

دَالَةٌ: see **دَلٌّ**, in two places.

دَالَةٌ: see **دَلٌّ**.

أَدُلٌّ *Very bountiful or beneficent.* (IAar, T.)

إِسْتِدْلَالِيٌّ [*Inferential, illative, or deductive, knowledge;*] a term opposed to **ضُرُورِيٌّ** as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and

intellectual examination of an evidence or a proof. (Kull p. 232.)

مُدِلٌّ [*Acting, or behaving, with boldness, or presumptuousness: &c.: see its verb (4).*] *Trusting in himself, and in his weapons and apparatus.* (Ham p. 383.) And **مُدُّلٌ بِالشَّجَاعَةِ** [*Presuming by reason of courage: or*] *bold, daring, or brave.* (T.)

فُلَانَةٌ مُدَلَّلَةٌ فُلَانٌ, meaning *Such a female is the foster-child of such a man*, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.)

مُدَلِّلٌ *One who accuses of a crime, an offence, or an injurious action, wrongfully.* (IAar, T.)

مَدْلُولٌ [pass. part. n. of **دَلَّ**; *Directed, directed aright, or guided: and indicated, denoted, or signified.* Hence, **مَدْلُولٌ لَفْظٌ** *The indicated meaning, or signification, of a word: pl. مَدْلُولَاتٌ.* — Also] *Emboldened.* (T.)

دلب

دَلْبٌ *A kind of tree; (S, and so in some copies of the K;) the tree called the عَيْثَامُ [or عَيْثَامُ], (T,) or the غَيْثَانُ [probably a mistranscription for عَيْثَامُ]: (M:) or the صِنَارٌ or صِنَارٌ [i. e. the plane-tree]; (T, M, K, accord. to different copies; in some copies of the K explained as the صِنَارٌ; in other copies, as a kind of tree, and the صِنَارٌ;) which is most like to it [referring to the عَيْثَامُ]; (T;) or which is most likely; (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian صِنَارٌ [or rather چِنَارٌ]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHn,] the [tree called] صِنَارٌ, which is a Persian word that has become current in the language of the Arabs: *it grows large and wide: and some say that it is called the عَيْثَامُ: (TT:) accord. to Ibn-El-Kutbee, it is a great, well-known, tree, the leaves of which resemble those of the خِرْوَج [or palma Christi], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's "Abdallatif," p. 80: and his "Chrest. Arabe," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with ة. (S, M, K.) The نَوَاقِيسُ [pl. of نَاقِيسٌ, answering to the Christians the purpose of church-bells,] are made of the wood of this tree: whence the saying, **هُوَ مِنْ أَهْلِ الدَّرْبَةِ بِمَعَالِجَةِ الدَّيْبَةِ** [*He is of the people who are accustomed to ply the wood of the plane-tree*], meaning he is a Christian. (A.) — **الدَّيْبُ** [or, as in a copy of the T, accord. to the TT, **الدَّيْبُ**,] *A certain race of the blacks, (T, K,) of Es-Sind: [said to be] formed by transposition from الدَّيْبِيلُ.* (T.)**

دَلْبَةٌ n. un. of **دَلْبٌ** [q. v.]. (S, M, K.) — And **Blackness**, (IAar, T, K,) like **لَعْسَةٌ** [q. v.]. (TA.)

دَالِبٌ *A coal that will not become extinguished.* (K.)

دَوْلَابٌ, (S,) or **دَوْلَابٌ**, (A, Mgh,) or each of these, (M, Mgh, K,) of which the latter is the more chaste, (Mgh,) an arabicized word, (S, M, A, Mgh, K,) from the Persian [دَوْلَابٌ dól-áb]; (S, M, Mgh;) but some say it is Arabic; (Mgh;) [*A kind of water-wheel;*] *a machine that is turned by a horse or the like; (Mgh, Mgh;) a thing formed like the نَاعُورَةٌ, with which water is drawn, (M, A, K,) for irrigating land [&c.]: (A:) or, more correctly, the same as the نَاعُورَةٌ; vulgarly called سَاقِيَةٌ: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthen pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِبٌ; (S, M, A;) for which دَوَالِيٌّ occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِبَةٌ.]*

— It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — *A machine: particularly any machine with a rotatory motion. — A cupboard. — And A machination; an artifice; a trick; or a fraud.*]

أَرْضٌ مَدْلِبَةٌ *A land containing, (S,) or abounding with, (K,) the kind of trees called دَلْبٌ.* (S, K.)

دلج

1. **دَلَجَ**, (S, L, K,) aor. ² (S, L) and ³ (L,) inf. n. **دَلُوجٌ**, *He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein: (S, K:) or he took the bucket, when it came forth, and went with it whithersoever he pleased.* (TA.) One says also, **هُوَ يَدُلِّجُ** and **يَدُجُلُ بِهَا**: the latter verb being formed by transposition. (Fr, TA in art. **دَجَلٌ**.) — And *He transferred the milk, when the camels had been milked, to the [large bowls called] جِفَانٌ.* (K.) — [See a remark of IF at the end of art. **دَلَكٌ**.]

4. **ادلج**, (inf. n. **إِدْلَاجٌ**, Mgh, TA,) *He journeyed from the beginning of the night: and* **ادلج** *he journeyed from the latter part of the night: (Th, S, K:) or the former signifies he journeyed all the night: and the latter, he journeyed in the latter part of the night: (A, Mgh, TA:) or the former, he journeyed in the night, at any hour from the beginning to the end thereof: (Th, from Aboo-Suleymán El-Aarabee:) or, accord. to El-Farisee, both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify he journeyed in the night, at any time, in the beginning or middle or end thereof:*